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BRIEF MENTION

OLD TESTAMENT AND SEMITICS

JORDAN, W. G. *Biblical Criticism and Modern Thought*, or The Place of the Old Testament Documents in the Life of Today. Edinburgh: Clark; New York: Scribner, 1909. xi+322 pages. \$3.

This adds one more to the long list of works that seek to mediate between the biblical critic and the general public. The genesis of the book was a course of nine lectures delivered at Queen's University, Kingston, Canada. The relatively high level of the audience has set the standard for the book. It is therefore a piece of work that makes its appeal to the educated layman and the more intelligent of the clergy. It is not, however, altogether easy reading; the somewhat detailed and polemical character of the discussion on the one hand and, on the other, the lack of coherence among the fourteen chapters make its perusal something of a task.

The studious reader, however, will find much reward for his pains. The author's grasp upon his subject is sure; he knows what he believes and is able to give reasons for the hope that is in him. His position is well taken. His vision has not been blurred by the obscurantism of Sayce, Hommel, Orr, and their kind. The vagaries of Jerahmeel wield no charm over him. Nor is he carried away by the enthusiasms of Winckler, Jensen, Delitzsch, and the rest of the pan-Babylonian school. Special consideration is accorded the claims of the latter. It may be noted in this connection that the author has neglected to point out and emphasize the fact that the Babylonian civilization was by no means in sole possession of Canaan prior to the arrival of Israel. Egyptian, Hittite, and Cypriote culture likewise left its mark upon this territory as recent excavations clearly show. Professor Orr's position, as formulated in his *Problem of the Old Testament*, receives a good deal of attention. Some of the best work of the book is done here. The inconsistency and illogical reasoning of Orr are effectively exposed. The chapters on "Criticism and Theology" and on "Criticism and the Preacher" are excellent, showing philosophical insight and fine interpretative skill. It is to be regretted that another chapter was not added showing how criticism has made the Old Testament worthies live again for us and has enabled us to realize that after all they were under the same limitations as ourselves. The world was theirs to interpret religiously just as it is ours. Faith was for them a conquest just as it is for us. Religion was to Isaiah and his fellow-seers a vital inner experience, no more aided by or dependent upon external and abnormal phenomena than the religion of today. Seen from this angle the religious problems of the men of ancient Israel are recognized as fundamentally identical with those of the "modern man." The experiences and victories of these men of old thus become immediately and incalculably valuable for us who follow in their footsteps.

DRIVER, S. R. *Modern Research as Illustrating the Bible*. [The Schweich Lectures for 1908.] London: Oxford University Press, 1909. viii+95 pages. 3s.

The three chapters of this book were delivered before the British Academy as the first series of lectures on the Schweich foundation established for "the furtherance of research in the archaeology, art, history, languages, and literature of ancient civilization with reference to biblical study." The first lecture sketches in very rapid style

the history of excavations in the Orient. In the very nature of the case this can be little more than a catalogue of the chief explorers and their main results. The second and third lectures present in a little more detail the results of excavation in Palestine itself. The greater part of the space is devoted to the diggings at Gezer. The illustrations, more than forty in number and printed on fine paper, increase both the size and the value of the book. They are well chosen, but in too many cases are taken at second hand from some book and do not therefore stand out with the definiteness of detail and sharpness of outline that characterize good cuts. Anybody desirous of familiarizing himself in short order with the main facts in this field could do no better than to buy this book. To him who does not expect the impossible it will prove of great value. If one may venture a general criticism on such an excellent book, it is to the effect that it furnishes the student no direct help on the problems now so prominent in this field. The pan-Babylonian issue is almost ignored. In this connection it may fairly be charged with giving too little attention to the influence of Egypt on the customs and history of Palestine and Israel. Perhaps too much prominence is given to the work of English scholars, splendid as this has been.

MARGOLIS, MAX L. *Micah*. [The Holy Scriptures with Commentary.] Philadelphia: The Jewish Publication Society of America, 1908. 104 pages.

The Jewish Publication Society is engaged in the preparation of a new translation of the Old Testament which is being carried on under the editorship of Dr. Margolis. Parallel to this is a new series of popular commentaries on the Old Testament, of which the volume on Micah is the first to appear. The characteristic features of the commentary are (1) a new translation, printed as poetry; (2) brief comments and introduction; (3) a larger use of rabbinical interpretative material than is customary in modern commentaries, and (4) a quite conservative attitude toward both textual and historical criticism. The author stands with the minority in upholding the unity of Micah, but does not adduce any new considerations in support of this position. The translation is good and the comments good enough to make us wish for more.

A Commentary on the Holy Bible, by Various Writers. Edited by the Rev. J. R. Dummelow. Complete in one volume, with general articles and maps. New York: Macmillan, 1909. cliii+1,092 pages. \$2.50.

This is an extraordinarily comprehensive volume. It not only includes commentaries on every book of the Bible, but also twenty-nine general articles dealing with biblical introduction, history, geography, archaeology, legislation, chronology, and systematic theology, together with nine maps and charts. The presence of so much material is made possible by the omission of the biblical text from the commentaries and by the use of a relatively small type.

An impression of scholarly authority is given to the book by the list of forty-three well-known authors prefixed to the volume. These men are representatives for the most part of the more conservative wing of the historical school. Unfortunately the value of their names is somewhat diminished by the fact that we are not informed just what part each contributed to the volume, all the articles and commentaries being unsigned.

The general point of view and aim is practically the same as that of the *Hastings*

and *Standard* one-volume Bible Dictionaries, viz., "to present the most assured results of modern scholarship, while avoiding opinions of an extreme or precarious kind." This attitude is well maintained. But there goes with it a good deal of theological obscurantism, a failure to draw the conclusions inevitably required by the historical facts which are so freely admitted. We hear too much, e. g., of "literal fulfilments" of prophecy; we are told that the discovery of the composite character of the biblical narratives does not affect the question of inspiration; we learn that the story of Jesus blessing little children is sufficient warrant for infant baptism and that baptism is the only way of covenanted admission into Christ's kingdom. The editor has evidently taken pains to conserve all the interests dear to the hearts of his readers. The comments on the various books are in the main sane and sound. The volume will go far toward popularizing a more intelligent and appreciative conception of the Bible.

EHRlich, A. B. *Randglossen zur Hebräischen Bibel* (Textkritisches, sprachliches und sächliches). Erster Band: Genesis und Exodus. Leipzig: Hinrichs, 1908. iv+424 pages. M. 9.50.

This large volume is the first of a series of six or seven volumes intended to cover the whole Old Testament. The author's purpose is to supplement commentaries which devote themselves chiefly to exegesis and the analysis of documents by a work laying stress upon text-critical and archaeological matters. His attitude toward the prevailing school of historical interpretation seems unsympathetic and critical. Frequent use is made of Talmudic and Rabbinical writings and recourse is often had to modern Hebrew for the interpretation of Old Testament words and phrases. A good deal of ingenuity and originality is evinced, but is not always under the guidance of good judgment. Statements are not infrequently made which rest upon no foundation other than the author's personal feeling or opinion. For example, the first note in the book states that "פְּרָא" can only express a *creatio ex nihilo*. This is hardly in accord with its use in such places as Ps. 51:12 where it is applied to the transformation of the moral nature of man, Isa. 65:18 where Yahweh promises to "transform" Jerusalem into rejoicing, and Ezek. 21:35; 28:13, 15 where it designates the birth of nations and individuals. The second note which places upon עַל פְּנֵי הַיָּם in Gen. 1:2 the same significance as in the English phrase "to be at sea about something" is of the same subjective character and finds no real support in the passages, Job 24:28 and Eccles. 11:1, cited as parallels. The interpretation of the third commandment of the Decalogue on p. 342 which accounts for it as an effort to avoid the danger to monotheism involved in the use of a special proper name for the one and only God is against the history of the God-idea in Israel; for the Decalogue certainly originated before monotheism was incorporated in the national religion. A much better *raison d'être* for this prohibition is that which accounts for it as directed against the malicious use of the divine name in charms and sorceries. On the other hand, the treatment of the obscure phrase in Gen. 4:1, אֵת יְהוָה קִינִיתִי אִישׁ, is attractive. Upon the birth of her first child Eve says, "I have gained (i. e., gained back after the break between them caused by the sin in the garden) my husband; with me is Yahweh." This involves the reading אֵתִי, which might easily have lost its י by haplography. The spirit of the book is free, and untrammelled by theological prejudices, and to him who has patience to hunt diligently in the mass of materials many a fertile suggestion will present itself. The proofreading is unfortunately bad.

The Coptic (Sahidic) Version of Certain Books of the Old Testament, from a papyrus in the British Museum, edited by SIR HERBERT THOMPSON. Oxford: University Press; New York: Henry Frowde; 1908. 191 pages. \$3.00.

In the publication of this text Sir Herbert Thompson has conferred a real service. The papyrus was acquired by the British Museum in 1901. The pages are the remnants of a fine book measuring $14\frac{1}{4} \times 10\frac{1}{2}$ inches, the surface of each page consisting of a single *selis*. It is unfortunately very imperfect, only 77 leaves out of a probable total of 168 being preserved. The preserved portions vary greatly in condition, and a considerable number were palimpsest. It was, however, impossible to bring out the older writing. The portions preserved are distributed among the following books: Job, 1 page; Proverbs, 23 pages; Ecclesiastes, 3 pages; Song of Songs, 6 pages; Wisdom of Solomon, 20 pages; and Sirach, 24 pages. The volume began with Job, as usual in the Sahidic Version to which the book belonged. Although considerable portions of these books in the Sahidic Version have already been published by Lagarde, Ciasca, and some others, nevertheless important sections of Sir Herbert Thompson's text are published by him for the first time, and must undoubtedly prove of value to Coptic scholars and to Old Testament criticism. The manuscript is in the same handwriting throughout, and presents the usual difficulties in determining the date of a Coptic document. It is placed by Crum as "perhaps of the sixth or seventh century," and Sir Herbert Thompson does not attempt to date it any more closely. The quality of the text is excellent, though in the Wisdom of Solomon it is slightly inferior to Lagarde's edition of the Turin manuscript. Sir Herbert Thompson furnishes a careful introduction, from which most of the above facts have been taken. The printing of the text is very carefully done, with close reproduction of all the peculiarities of the manuscript itself, in so far as typography will permit. The text as thus published displays the greatest accuracy, and does honor to its editor.

NEW TESTAMENT AND ALLIED SUBJECTS

GOODSPEED, E. J. *The Epistle to the Hebrews*. New York: Macmillan, 1908. 132 pages. \$0.50.

GILBERT, G. H. *Acts, The Second Volume of Luke's Work on the Beginnings of Christianity, with Interpretative Comment*. New York: Macmillan, 1908. 267 pages. \$0.75.

These two volumes are the first of a series of commentaries designed to meet the needs of Sunday-school teachers, lay readers, and clergymen, who may wish to have access to the results of the "best modern biblical scholarship." According to the plan of the editors, which dispenses with all processes, both critical and exegetical, the meaning of the text is made accessible at first glance.

The important critical questions are admirably handled in the introductions, which also contain illuminating analyses, and suggestive bibliographies. Each volume contains a general index, while the volume on Hebrews contains, in addition, an index to references. The absence of this latter from the volume on Acts is unfortunate. Questions of exceptional importance or difficulty are discussed independently in an appendix. Some of these are: "The Holy Spirit in Acts," "Speaking with 'tongues' and with 'other tongues,'" "The Community of Goods at Jerusalem," "Stephen's

Speech," and "Melchizedek in Philo." The volume on Acts contains a map illustrating the Roman World in the Apostolic Age.

The work on the two volumes that have already appeared has been well done, and is well within the lines laid down by the general editor. There is need for such a commentary, especially on the part of busy Christian workers, who have neither the time nor the inclination for lengthy processes of exegesis, and yet who are not satisfied with antiquated aids to Bible-study, or with modern helps, written from the traditional point of view. The handy size of these volumes also commends them to the busy man and woman, who may wish to snatch a few moments for study on the street car or train. The remarkably cheap price at which they are sold puts them within the reach of all.

PICK, BERNHARD. *Paralipomena. Remains of Gospels and Sayings of Christ.* Chicago: Open Court Publishing Co., 1908. xi+158 pages. \$0.75.

The title explains the character of this collection. It belongs to the "Christianity of To-day Series." The author does not profess to present heretofore unpublished material, but to give the English reader a pretty full exhibit of the "agrapha" literature. He thinks this extra-canonical material may be used, though cautiously, for the enrichment of the gospels. The bibliography, occupying 26 pages, comprises work in the English, German, French, Dutch, and Italian languages, and is quite complete.

CLEMEN, CARL. *Die Entwicklung der christlichen Religion innerhalb des Neuen Testaments.* Leipzig: Göschen, 1908. 136 pages. M. 0.80.

This excellent little book, from the prolific pen of Professor Clemen, belongs to the Göschen series, to which his *Entstehung des Neuen Testaments*, published in 1906, was a contribution. In so short a space he could hardly be expected to present a truly genetic study. It is obvious that in this comparatively new and unworked field of genetic relationships in the New Testament the reader will not be able to follow him in all his conclusions. But reluctance to express positive opinions is not one of his faults, and he always has his reasons. In his discussion of the self-consciousness of Jesus he says: "Finally one does not here need to exercise much criticism, but simply to read without dogmatic presupposition, and then openly and honorably to tell what he has found."

The contribution of Judaism to Christianity, along with that of non-Jewish religions and philosophic systems, is treated in a fuller and somewhat different manner in his comprehensive work just published, *Religionsgeschichtliche Erklärung des Neuen Testaments*, 1909, which will be read with great interest.

HARNACK, ADOLF. *The Acts of the Apostles.* Translated by Rev. J. R. Wilkinson. "Crown Theological Library." New York: Putnam; London: Williams & Norgate, 1909. xliii+303 pages. \$1.75.

Professor Harnack's *Apostelgeschichte* appears in attractive English form in the "Crown Theological Library." Its decisions are already familiar to scholars. Harnack investigates the Acts in order to determine something as to its homogeneity and trustworthiness. Holding Luke to have been its author, he finds that he used for the earlier part of the book certain sources, probably written, which may be distinguished as Jerusalem-Caesarean and Jerusalem-Antiochian. The whole is wrought out with Harnack's characteristic minuteness of research and illuminating historical imagination.

GIRAN, ETIENNE. *Jésus de Nazareth*. Notes historiques et critiques. Deuxième édition: entièrement remaniée d'après les plus récents travaux exégétiques. Paris: Nourry, 1909. 205 pages. Fr. 2.50.

PIEPENBRING, C. *Jésus historique*. Paris: Nourry, 1909. 195 pages. Fr. 2.50.

These are two admirable little books on Jesus from the modern critical and historical standpoint. The first claims to fill a unique place. It is sent forth as a scholarly manual or textbook of criticism and history concerning Jesus of Nazareth, designed for the moral and religious instruction of the young. One wonders how many schools would be willing to make use of such a book. It is wholly based upon modern gospel-criticism of the more radical type. The author writes from Amsterdam. His published works are all recent.

The second book is of a different character. The author has been known for some years as an Old Testament scholar. Giran presented the historical antecedents of Jesus and discussed the resurrection. Piepenbring confines his work to a study of the sources and the public career of Jesus. He makes special use of the investigations of Wellhausen, Harnack, J. Weiss, and above all Loisy. His aim is to supplement Loisy and to correct his eschatological emphasis and other alleged errors.

Both authors labor under the burden of unquestioning allegiance to the still dominant two-document hypothesis.

JACQUIER, E. *Histoires des livres du Nouveau Testament*. Paris: Lecoffre, 1908. . Tome troisième (1908), 346 pages, Fr. 3.50; Tome quatrième (1908), 422 pages, Fr. 3.50.

In devoting four large volumes to the problems of New Testament introduction, Professor Jacquier has had at his disposal space sufficient for the consideration of every theory of consequence that has been put forward in this large field of investigation. He has faithfully and with commendable care presented this vast amount of information. Indeed, his method indicates that he is as much interested in setting forth the views of others as he is in exploiting his own, for he frequently devotes page after page to the history of criticism on a particular point, such as the date, authorship, or purpose of a given book, and concludes by subscribing in a few words to the traditional view, seemingly without reference to the numerous opposing theories previously mentioned by him.

While his results are almost without exception those of the traditional school, he has no word of condemnation for the critical school or its methods. Such a work from the pen of a Roman Catholic becomes an important agency for the dissemination of the results of modern biblical science. For those who are already acquainted with the standard critical treatises on the literature of the New Testament, the present work will be valued rather for the large amount of material which it makes easily available than for the views of the author himself.

The third volume treats of the Book of Acts and the Epistles of James, Peter, and Jude. In an Appendix the author notices the recent work of Deissmann, Moulton, and others on the language of the New Testament. He makes special reference to the Freer Manuscript, drawing upon the articles of Grenfell, Goodspeed, Sanders, Schmidt, Gregory, and Harnack. The fourth volume is devoted to the Johannine writings, all of which, namely, gospel, epistles, and apocalypse, are, according to Jacquier, the work of the apostle John, the son of Zebedee. The author finds it impossible to assign a date for the Fourth Gospel, but regards all proposed dates that are later than 120 as excluded by the external evidence.

FIEBIG, PAUL. *Die Aufgaben der neutestamentlichen Forschung in der Gegenwart*. Leipzig: Hinrichs, 1909. 24 pages. M. 0.50.

Fiebig gives in barest outline what he regards as the principal tasks of New Testament study today. Four topics call for special attention: (1) the contemporary history of the Graeco-Roman world, with the late Greek speech and literature; (2) the Judaism of New Testament times; (3) the orient of the New Testament time, that is, Talmudic literature and thought; (4) the practical consequences of these studies for religion in the present. The third and fourth of these topics have not heretofore received as much attention as the other two.

LAW, ROBERT. *The Tests of Life: A Study of the First Epistle of St. John*. Being the Kerr Lectures for 1909. Edinburgh: Clark; New York: Scribner, 1909. 421 pages. \$3.00.

This work is not primarily homiletic in its interest as the title might seem to imply. It is a historical and doctrinal exposition of the First Epistle of John, and originally constituted the Kerr Lectures for 1909 at the Glasgow College of the United Free Church. The style, structure, aim, and authorship of the epistle are discussed briefly, but the main purpose seems to be to expound its teaching. The method chosen is not that of continuous comment. Passages that deal with the same theme are grouped into one treatment, and critical notes are inserted from time to time. On historical questions the author occupies traditional views, and his analysis and interpretation of the epistle show insight and skill. Scarcely anything is said about the vital significance of the teaching for modern religious use—a question which the title of the volume raises.

NESTLE, EBERHARD. *Einführung in das Griechische Neue Testament*. Dritte ungearbeitete Auflage. Mit 12 Handelschriften Tafeln. Göttingen: Vandenhoeck & Ruprecht, 1909. viii+298 pages. M. 4.80.

The third edition of Nestle's *Einführung* shows important improvement over the earlier ones. Most important of all is his acceptance and adoption of Gregory's new system of uncial designations (*Griechischen Handschriften des Neuen Testaments*, 1908.) The more recent literature is usually taken account of; but little is said of the Freer manuscripts. Nestle assigns the Freer Gospels to the fourth to the sixth centuries; the Paul manuscript to the fifth. The mistaken reference to "I. H. Hall, Syriac Manuscript, Gospels of a Pre-Harklensian Version, 1883" as though there were a work of that name, still stands (p. 114). But the bibliographies are in general full and accurate, and add much to the worth of this handbook.

STALKER, JAMES. *The Atonement*. New York: Armstrong, 1909. \$1.00.

The author confesses some diffidence in contributing his little book to the rapidly enlarging stream of literature on this subject. In three chapters he discusses "The New Testament Situation," "The Old Testament Preparation," and "The Modern Justification." The rise of the Apologetic of the cross in the early church is traced. Almost excessive importance is attached to the levitical ceremonial, whose symbolism is unfolded in some detail. In prophetic passages, like those concerning the Suffering Servant of Jehovah, he finds clearer foregleams of Jesus. The modern justification proves to be a historical survey of theories of atonement from Anselm down rather

than an independent and constructive treatment of the theme. He finds elements of truth in all the theories, evidently agreeing with Van Dyke that every theory of the atonement is true but not exclusively so. He hints that in the experiences of an awakened conscience the modern mind may find light on the mysteries of atonement.

ROBERTSON, A. T., *A Short Grammar of the Greek New Testament*. New York: Armstrong, 1908. xxx+240 pages. \$1.50.

Teachers of the Greek New Testament in college and seminaries will welcome Robertson's *Short Grammar* as a suitable textbook of New Testament grammar for students familiar with classical grammar. The author does not intend it to be an exhaustive treatise such as Moulton's *Grammar*, nor does it replace Burton's *Moods and Tenses* in the field covered by the latter; but it serves two admirable purposes. It gives a concise and practically complete compend of grammatical usage in the New Testament. Further, taking its stand with the school of historical and comparative grammar that views New Testament Greek as essentially Common, it explains briefly the New Testament language in the light of comparative grammar and leads the student to a better historical appreciation of it. The author's comparative method is to be approved on the whole; but should not the anomaly, which he finds (p. 17), of classing such nouns as *πολις* and *δστυ* with consonantal stems be explained by their having a primitive semi-consonantal stem in the strengthened base of inflexion; as, e. g., *πολε(ι)-ος* (cf. Skt. *agnes* [agnay-as?], gen. of *agni*), and *αστε(υ)-ι* (cf. Skt. *catrav-e*, dat. of *catru*?) This query should be examined in the more exhaustive grammar which the author promises. A useful chapter on figures of speech in the New Testament is included.

PATRISTICS

ARCHAMBAULT, GEORGES. *Justin: Dialogue avec Tryphon*: Texte grec, traduction française, introduction, notes, et Index. (Textes et documents) Paris: Picard, 1909. c+362 pages. Fr. 3.50.

Archambault has provided a convenient and attractive edition of Justin's *Dialogue*, chaps. 1-74, to accompany Pautigny's text of the *Apology*. Archambault's introduction deals concisely with the editions, the two manuscripts, the references to the *Dialogue* in early Christian literature, and its date (about A. D. 161) and arrangement. For the text, the editor has examined afresh the one important manuscript, Paris 450, upon which he bases his text. The text is accompanied by a French translation, and the chapters are divided, for the first time, it would seem, into verses—an arrangement which we may hope further editors will copy. A second volume will complete the text, and will contain an adequate index to the work.

FAUSSET, W. YORKE. *Novatian's Treatise on the Trinity*. (De Trinitate Liber.) (Cambridge Patristic Texts.) Cambridge: University Press, 1909. lxiv+151 pages. \$2.00 net.

The ancient odium attaching to the schismatic Novatian resulted in the disappearance of all his works except those few which found shelter under some other name, such as Tertullian or Cyprian. The *De Trinitate* was anciently copied with works of Tertullian, and thus survived in manuscripts of Tertullian's works until the

fifteenth century, when it was printed, first in 1545, then in 1550 and 1579, from manuscripts all of which have disappeared. Modern editors are thus compelled to have recourse to these editions, for their textual materials. Mr. Fausset has revised the Latin text—doubly important since Novatian was the first Roman father to write in Latin—and fully annotated it. He has prefaced it with an extended introduction, dealing with the works and views of Novatian. The presence of two natures in Christ, so vigorously denied by later eastern fathers, is explicitly maintained by Novatian, who shows Tertullian's influence in much of his theology. Elaborate indices conclude this very attractive volume.

CHURCH HISTORY

HOFFMANN, LIC. DR. HEINRICH, und ZSCHARNACK, LIC. LEOPOLD, *Studien zur Geschichte des neueren Protestantismus*.

MULERT, HERMANN. *Schleiermachers geschichts-philosophische Ansichten in ihrer Bedeutung für seine Theologie*. Giessen: Töpelmann, 1907. 92 pages. M. 2.50.

STEPHAN, HORST. *Spaldings Bestimmung des Menschen, und Wert der Andacht*, mit Einleitung neu herausgegeben. Giessen: Töpelmann, 1908. 44 pages. M. 1.

MULERT, HERMANN. *Schleiermachers Sendschreiben über seine Glaubenslehre an Lücke*, neu herausgegeben und mit einer Einleitung und Anmerkungen versehen. Giessen: Töpelmann, 1908. 68 pages. M. 1.40.

ZSCHARNACK, LEOPOLD. *John Tolands "Christianity not Mysteries."* Uebersetzt von W. Lunde. Eingeleitet und unter Beifügung von Leibnizens *Annotatiunculæ* (1701). Giessen: Töpelmann, 1908. vii + 147 pages. M. 3.

The editors of this admirable series of studies in the history of modern Protestantism are rendering a real service, in making accessible for seminars and for students generally some of the important writings which contribute to an understanding of our modern problems. Mulert has shown how Schleiermacher repudiated the mechanical and pragmatic treatment of history, and regarded it as a living, organic whole. He was then compelled to decide whether we should interpret concrete events as actual manifestations of human life, or whether we should construct a philosophy of history. Schleiermacher did consistently neither the one nor the other, but in his later years inclined to the speculative task. This is especially evident in his treatment of the person of Christ. The edition of Schleiermacher's *Sendschreiben* to Lücke furnishes a valuable aid to the interpretation of the *Glaubenslehre*.

Stephan's edition of two of Spalding's works, and Zscharnack's exposition, with the translation of Toland's treatise, are indications of the better appreciation of the contributions made to theology by the age which orthodoxy has too often depreciated because of its "rationalism." Zscharnack's introduction of 53 pages gives a very valuable sketch of Toland's work, and of its influence in England and in Germany. Other *Quellenhefte* in the series are to be published.

SCHIELE, F. M. *Die Kirchliche Einigung des evangelischen Deutschlands im 19. Jahrhundert.* Tübingen: Mohr, 1908. 83 pages. M. 1.50.

This is a very interesting sketch of the effort during the last one hundred years or so to get organic unity in the Protestant church of the Fatherland. The main theses are that in the evangelical church of Germany the desire for truth is higher than the desire for unity and that the only unity which seems to be attainable in the reasonable future is the unity in the curriculum for the ministry.

NEUBAUER, RICHARD. *Martin Luther: Eine Auswahl aus seinen Schriften in alter Sprachform, mit Einleitungen und Erläuterungen, nebst einen grammatischen Anhang.* Two parts, the first in the fourth, the second in the third edition. Halle: Verlag der Buchhandlung des Waisenhauses, 1908. 12 mo, xiv+292 and xiv+284 pages. M. 2.80 each.

These convenient and well-edited volumes form III. 2 and III. 3 of "Denkmäler der älteren deutschen Literatur," edited by G. Böttischer and K. Kinzel. The editor has had the twofold aim of furnishing to students of the German language critically edited texts of the older German and of making widely available some of the finest specimens of the literary work of the great reformer. A sketch of Luther's early life, based on Mathesius' biography precedes the selections. Each extract has its introduction and notes. Among the selections given in the first volume are Luther's account of Tetzel's indulgence-selling and his own motives in attacking him, the ninety-five theses, extended extracts from the "Address to the Christian Nobles of Germany," the "Babylonish Captivity of the Church," and "The Freedom of a Christian Man," a letter from the Wartburg, a letter written on the way from the Wartburg to Wittenberg, a sermon against the iconoclasts in Wittenberg (Carlstadt, etc.), a tract on "Liberty of Conscience and the Duties of a Christian Prince," a tract on "the First Martyrs of the New Faith," a preface to the Psalter (1524-25) on "Bible Interpretation," three pieces on "Bible Translation," specimens in parallel columns of some pre-Lutheran versions of the Bible and of Luther's version in various editions. Volume II contains miscellaneous extracts on secular matters (education, etc.), fables, proverbs, rhymes, etc., poems, letters, and sixty-four choice extracts on a great variety of subjects taken for the most part from the *Table-Talk*. Students of German who wish to fit themselves for reading the German of the Reformation time would do well to supply themselves with these volumes and those who read German and have not access to Luther's complete works would find these extracts exceedingly helpful to a right understanding of the Protestant Revolution.

KRÜGER, GUSTAV. *The Papacy: Its Idea and Its Exponents.* Translated by F. M. S. Batchelor and C. A. Miles. (Crown Theological Library.) New York: Putnam, 1909. 277 pages. \$1.50.

Krüger's brilliant and rapid sketch of the Papacy exhibits great learning, rich imagination, and true literary skill. Everyone should read this illuminating story, which is as interesting as a romance, and presents just those leading matters of papal history which we all ought to know. Today especially when ecclesiasticism threatens so many Protestant bodies, the story of the Papacy is crowded with significant lessons. Krüger has sought to exhibit the growth of the idea of the Papacy, and to emphasize those great men who shaped it into what it is. Few men living could treat every part of

this long history with the sure touch, grasp, and proportion which Krüger manifests. A list of the 260 popes with their dates, as usually accepted, is appended, and there is a good index. The translators have done their work exceptionally well. The reader is seldom reminded that he is reading a translation. There are a few misprints: pp. 191, 210, 271. Possibly German affairs sometimes receive slightly more than their due attention, but there is, on the whole, probably no book on the subject at once so illuminating, so trustworthy, and so readable. It should be widely welcomed by ministers, laymen, and scholars.

SHELDON, HENRY C. *Sacerdotalism in the Nineteenth Century: A Critical History*. New York; Eaton & Mains. ix+45 pages. \$2.50.

With ample learning, fine logical acumen, and sufficient polemical zeal, this well-known church historian has produced a very useful polemic against papal absolutism, the sacramental systems of the Roman Catholic, Greek, and Anglican churches, and against sacerdotalism in general. Under the caption, "Less Important Developments of Sacerdotalism," he treats briefly of the "more radical neo-Lutherans, the Irvingites, and the Mormons." About half of the space is devoted to the discussion of papal absolutism which culminated in the decree of papal infallibility.

DELAHAYE, HIPPOLYTE. *Les legendes grecques des saints militaires*. Paris: Alphonse Picard et Fils, 1909. ix+271 pages. Fr. 5.

The learned Bollandist has put the student of church history under renewed obligations by publishing in popular form the results of his hagiographical researches respecting the most noted of the early ascetics who abandoned military life for lives of Christian self-renunciation. Most of the Greek legends center about the names of Theodore, George, Procopius, Mercurius, Demetrius, and Eutropius. The first 119 pages are devoted to a critical account of the manuscript legends about these saints one by one, including the substance of the legends and such historical and iconographic materials as are available. An appendix of 145 pages contains a selection of Greek texts edited from the manuscripts.

RIETSCHEL, G. *Lerhbuch der Liturgik*. Zweiter Band. Die Kasualien. Berlin: Reuther & Riechard, 1909. x+482 pages. M. 8.50.

This is the third volume of a series entitled "Sammlung von Lehrbüchern der Practischen Theologie," the first being Hering's *Die Lehre von der Predigt*. The "Casualia" include baptism, confirmation, reception of converts from other faiths, betrothal and marriage, funerals, confession, ordination and induction of ministers, the institution of elders, consecration ceremonies (corner-stone laying, cemeteries, etc.). Baptism and its accompaniments occupy 133 pages. The immersion of believers is regarded as the only baptism known in the Apostolic Age, and the introduction and spread of infant baptism are satisfactorily explained. It is asserted that in his doctrine and practice of baptism Luther departed from Roman Catholic doctrine and practice far less than in the Supper and most other matters. The *terminus ad quem* in the treatment of liturgical matters in general is current German Lutheranism, little attention being given to other modern evangelical parties and little to the Greek Catholic Church. A translation of Rietschel's work with some abbreviation of the Lutheran parts and the addition of concise accounts of the liturgical practices of other denominations would no doubt serve a good purpose.

FERET, P. *La faculté de théologie de Paris et ses docteurs les plus célèbres*. Tome sixième, XVIII^e siècle: phases historiques. Paris: Picard et Fils, 1909. 417 pages. Fr. 7.50.

As indicated in the title, the volume before us is the sixth of a large and exhaustive documentary history of one of the oldest and most influential theological institutions in the world. It has great independent value because of the importance of the time covered and the nature of the matters that occupied the attention of the faculty. After 48 pages of more general matter, 73 pages are given to the dealings of the faculty with Jansenism, 56 to matters pertaining to Gallicanism, and 120 to the struggle against unbelieving philosophy. Book V treats of the end of the university and of the faculty of theology as a result of "the fatal decree of the convention," August, 1793. The rehabilitation of the university by Napoleon does not fall within the scope of the volume. Nine appendices, aggregating 83 pages, include some very important documents relating to the government and transactions of the faculty of theology.

THOMPSON, C. BERTRAND. *The Churches and the Wage-Earners*. New York: Scribner. xiii+229 pages. \$1.00.

A comprehensive analysis of the situation. Largely a compilation of the best literature on the subject, grouped into four parts: (1) causes and extent of the alienation; (2) the church attitude; (3) socialism; (4) suggested remedies.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol II, xiv+500 pages. Vol. III, xiv+500 pages. New York: Funk and Wagnalls. Each \$5.00.

The second and third volumes of the New Schaff-Herzog continue that useful work of reference through Draendorf. The form of the work makes a clear and attractive impression. While much has been done toward bringing the vast range of articles up to date, much has obviously been left unaltered. The problem of the Didache, for example, has been transformed by Schlecht's discovery of the Latin version of the primitive Didache; but the discovery, made nearly ten years ago, is unreflected in the Schaff-Herzog article. Nor does this seem to be an isolated instance. In general, the famous encyclopedia, while much improved, has been by no means brought up to date.

SPINOZA, BARUCH. *A Short Treatise on God, Man, and Human Welfare*. Translated from the Dutch by Lydia Gillingham Robinson. Chicago: The Open Court Publishing Co., 1909. xxiv+178 pages. \$1.25.

English students of the history of philosophical and religious thought will welcome this first translation into their mother-tongue of Spinoza's "Short Treatise." As the translator says, "in small compass it foreshadows some of the most important themes of the *Ethics* and expresses them in a less pretentious and simpler method." The major portion of the chapter on Spinoza in Schwegler's *History of Philosophy* is incorporated into this work by way of introduction.